MINUTES

OF THE

BROAD RIVER BAPTIST ASSOCIATION,

At its 43rd Anniversary Meeting, convened at State Line Meeting House, Spartanburg District, S. C., on Friday, the 13th day of October, 1843, and days following.

According to appointment, the introductory sermon was delivered by Elder D. Scruggs, from Mathew, 23d chap. and latter clause of the 8the verse: "*All ye are brethren.*"

The delegates met, and solemn prayer was offered up by Elder D. Dobbins.

Received and read letters from 28 churches, enrolled the names of their delegates, and minuted the accompts transmitted.

2d. Elected Elder D. Dobbins Moderator, and S. Morgan Clerk.

3d. Opened a door for the reception of churches into our union: none made application.

4th. Appointed Elders D. Dobbins, S. Morgan, D. Scruggs, M. C. Barnett and W. Hill a committee of arrangements, to whom all the papers and documents belonging to the Association shall be referred.

5th. Elder R. P. Logan prayed, and the Association adjourned until 10 o'clock to-morrow morning.

Saturday. Met according to adjournment: Prayer by Elder W. Hill.

7th. The committee appointed to arrange the business of the Association reported, and was discharged from this branch of their duty.

8th. Read rules of decorum.

9th. Called for letters from Sister Associations, viz. from Reedy River, a letter and packet of minutes, but no messenger.

From the Catawba, a letter by the hands of Elder B. T. Kirby and brother Wm. Bandy.

From the Tiger River, a letter by the hands of their messengers, J. Kimbrell, R. James, P. Hoy and E. Cantrell.

From the Green River, a letter and packet of minutes by the hands of their messengers, J. M. Webb and A. Paget.

From the Bethel, a letter and packet of minutes by the hands of their messenger, Elder D. Duncan: All of whom were received and invited to participate in the labors of this body.

10th. Appointed brethren to write letters of correspondence to Sister Associations and messengers to bear them, viz. Elder D. Scruggs to write to the Reedy River, and Elders E. J. Underwood and M. C. Barnett messengers.

Elder J. Crowder to write to the Catawba, and Elders D. Dobbins, J. Crowder and brother J. R. Logan messengers.

Brother J. R. Logan to write to the Tiger River, and Elders S. Morgan, D. Scruggs, M. C. Barnett and J. S. Ezell messengers.

Elder M. C. Barnett to write to the Bethel, and Elders T. K. Pursley, R. P. Logan, J. Huett, D. Scruggs, and S. Morgan messengers.

Brother Wm. B. Turner to write to the Green River, and Elders Hill, D. Scruggs, T. K. Pursley and T. Dickson messengers.

11th. On motion, *Resolved*, That we divide the Association by certain roads, viz. the old post road leading from Lincolnton to Spartanburg C. H. shall be the line from east to west; and the road leading from the Island Ford on Broad River, by the Cow Pens, taking the Green river road, by Hancocksville, and on to Union C. H. shall be the line from north to south.

12th. Appointed brethren R. White, H. Borders, J. R. Logan, and H. Hicks a committee to arrange Union meetings; who reported as follows:

1st. At Macedonia, to commence on Friday before the 4th Sunday in March, A. D. 1844, and Elders T. K. Pursley, S. Morgan, D. Dobbins, W. Hill and T. W. Littlejohn to attend it.

2nd. At Sandy Run, to commence on Friday before the third Sunday in April, 1844, and Elders D. Dobbins, W. Hill, T. K. Pursley, D. Scruggs, T. Dickson and J. Crowder to attend it.

3d. At Antioch, to commence on Friday before the first Sunday in May, 1844, and elders D. Dobbins, D. Scruggs, R. P. Logan, S. Morgan, T. K. Pursley and J. Crowder to attend it.

4th. At Philadelphia, to commence on Friday before the second

Sunday in August, 1844, and Elders D. Scruggs, M. C. Barnet, T. F. W. Littlejohn and H. Smith to attend it.

13th. Called for the report of the committee sent by last Association to ⋈ Roads Church, who reported as follows: We decide that the church was justifiable in excluding her member. The report was received, and the committee discharged.

14th. Appointed a committee of Finance, viz. brethren Wm. B. Turner, H. W. Carroll and E. Jones, who reported the amount sent up by the churches to be $22 62 cents.

15th. The request of ⋈ Roads and New Prospect churches for letters of dismission to join other Associations granted.

16th. On motion, *Resolved*, That our next Association be held at Providence church, two miles north of Lime Stone Springs, Spartanburg district, S. C.; to commence on Friday before the third Lord's day in October, A. D. 1844.

17th. The Circular Letter prepared by Elder D. Scruggs was called for and received, and ordered to be printed with the minutes, as usual.

18th. Elected Elder D. Dobbins to write the next Circular Letter, and the subject to be—The nature, design and application of the Atonement made by Jesus Christ.

19th. Elected elder W. Hill to preach the sermon introductory to the next Association, and elder D. Dobbins his alternate.

20th. Appointed D. Scruggs, F. Ray, and W. B. Turner a committee to arrange the preaching on the Lord's day; who reported as follows: Elders D. Duncan and D. Dobbins to preach in the forenoon, to be followed by J. M. Webb and W. Hill, after intermission. The report was confirmed and the committee discharged.

21. Elder T. K. Pursley prayed, and the Association adjourned until 9 o'clock on Monday morning.

22d. *Sunday*.—The stage was occupied by those appointed; and the word of life was preached with much zeal and animation to a large and well ordered congregation, and we hope that much good will result therefrom.

23rd. *Monday*—Met according to adjournment, prayer by the Moderator.

24th. On motion, *Resolved*, That we adopt as a general rule, that if any Delegate absents himself from the Association without leave of the same, or sending a reasonable excuse, that his name shall not appear on the face of the Minutes.

25th. *Resolved,* That we adopt as a general rule, that each Church shall send to the Association two delegates, exclusive of their ordained preachers, and no more.

26th. *Resolved,* That we communicate to all the churches in Union, information of the death of our old friend and much esteemed brother in the ministry, Zachariah Blackwell, who departed this life October 12th, 1843.

27th, *Resolved,* That 1,000 copies of these minutes be printed, and that the clerk superintend the printing and distribution, and that he shall reserve one Minute out of the number for each church composing the different Associations with which we correspond, and hat he accept $10 00 for his services.

Resolved, That the thanks of this Association are due, and are hereby tendered to the citizens of this vicinity for the very kind and hospitable manner with which they have entertained this body during its Session; may the Lord reward them for their kindness.

Elder D. Dobbins prayed, and the Association adjourned unto the time and place above named.

DRURY DOBBINS, Moderator.

SPENCER MORGAN, Clerk.

CIRCULAR LETTER.

The Broad River Baptist Association, to Churches in union, sendeth greeting:

DEAR BRETHREN—According to an arrangement of last year, we now address you on the mission of John the Baptist.

In introducing the life and character of this venerable man, we are aware that the short limits of a circular letter will fail to include all the important matter in the subject, a few facts only, of which we will now take notice. We are also aware of the varied opinions relative to the official capacity of this man of God. But to the law and to the testimony. The circumstances connected with the conception, birth and life of this notable man goes far to prove that he was the character spoken of by the prophet, "behold I send my messenger and he shall prepare the way before me," Malechi 3d and 1st: Again, "And thou child shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare

his ways, to give knowledge of salvation to his people by the remission of their sins." Luke 1st, and 76—77. Hence we see the declaration of the Angel verified as delivered to Zachariah the Priest, that Elizabeth, although far advanced in age, should bring forth a son. Very peculiar are the circumstances relative to this matter; that the priest should be stricken dumb and remain speechless for above nine months, until the birth and naming of the child, and that his tongue should then be loosed and he enabled to praise God and go on in his ministerial function. Those peculiar circumstances show explicitly that this was the Lord's doings, and that he had chosen a man fully adapted to the sublime capacity in which he was to officiate, the highest honor ever conferred on man, to serve as a messenger for God; not the messenger of the covenant, but as a witness to bear testimony of that true light which should appear in the world, even the messenger of the covenant who should suddenly come to his temple. In the further pursuance of this subject, we will take it up in its fourfold character: First, that John appears as a witness; second, preparatory to the way; third, to introduce the Gospel; fourth, to introduce the first ordinance of the Gospel. First, "There was a man sent from God whose name was John, the same came for a witness to bear witness of the light, that all men through him might be saved:" John 1st—6. "He was not that light, but was sent for a witness to bear witness of that light, even the true light of the Gospel." Such was the prejudice and unbelief of the Jews, that it seemed good in the sight of God to raise up and send a man of peculiar character to enforce more fully the sufficiency of the atonement of Christ, separate and distinct from the Temple worship to which they were so closely riveted. Hence, we see the sublime character of this venerable yet humble man of God, who confessed and affirmed that he was not the Christ, nor that prophet, but was sent for a witness to bear witness of the coming and office of Christ; and from this branch of his mission he was soon discharged by the advent of Messiah among them, whom John points out as his superior, even the messenger of the covenant who should suddenly come to his Temple: "The Lamb of God," "that true light that lighteth every man that cometh into the world."

The second view we take of the matter is, the appearing of John as a man from God preparatory to the way as it is said in the prophet, "behold I will send my messenger and he shall prepare the way before me." Malechi, 3—1: Hence, he confines the sayings of those that preceded him by enforcing more powerfully on the

minds of his audience the efficacy of the blood of Jesus as a sufficient atonement to save those souls and abolish those ordinances connected with Jewish ceremonies and the Temple worship, and to establish a kingdom on earth. His main object seems to be the improvement of the minds of the people, and to make them ready for the appearing of our Lord.

Third: The former remarks brings us to the third view of the matter: The introduction of the Gospel. Hence, he preaches in the wilderness of Judea the doctrine of repentance for the remission of sins, &c. Mathew, 3d—1st: for thus sayeth the prophet, "the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight;" "for in those days came John the Baptist preaching in the wilderness of Judea, and saying repent, for the kingdom of heaven is at hand;" but more fully to confirm the fact that John introduced the Gospel. [See Mark 1st—1, 7.] "The beginning of the Gospel of Jesus Christ the Son of God, as it is written, behold, I send my messenger before thy face, which shall prepare the way before me." All, we believe, are agreed that the prophet here alluded to John the Baptist; if so, he must have had an allusion to the introduction of the Gospel, which was able to abolish a law dispensation, and if the Gospel dispensation is introduced, it follows as a matter of course, the ordinance is also. When Christ appears he approbates the doctrine John preached, and says "the time is fulfilled, the kingdom of heaven is at hand, repent ye and believe the Gospel." From this we infer that the Gospel was preached which was conducted by our Lord, and confirmed by the Apostles.

Fourth: The last view we take of the matter is, the first ordinance of the Gospel. While John is preaching he is also baptising in Jordan; which ordinance was approbated by our Lord when he appears, and also comes and demands the ordinance. "And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptised of John in Jordan, and straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon him." And there came a voice from heaven saying thou art my beloved Son in whom I am well pleased." Some have supposed that this ordinance was unconnected with the Gospel, a mere washing, to bring Christ to his priestly office; but if it was a washing in one case, it must have been in all; and if so, there was most assuredly, a large number of priests—more in some cases than

the audience. But Mark says it was under the influence of the Gospel, and must have been a Gospel ordinance; and as John was from God, his message was from God also; and if his authority was from heaven, his ordinance must comport with his former character; but where is the ordinance that has received the approbation of the Spirit of God, and that accompanied with a voice from heaven, approbating the proceedings? and as John was an administrator, he sat in judgment who were proper subjects for the sacred ordinance. Of this we have an evidence in an address to the Pharisees who came out to his baptism, "Oh generation of vipers, who hath warned you to flee the wrath to come? bring forth therefore, fruits meet for repentance," &c. From these considerations, we infer that John's mission was the introduction of the Gospel and the ordinance of the Gospel. Very sublime was the mission of this man; to appear as a witness or forerunner of Christ, and had the honor of introducing the Gospel and its first ordinance. Hence, we suppose that John stands highest among the ranks of the Evangelists; yet we do not suppose that the ordinance introduced by John, viz. Baptism, is anywise connected with the vitals of religion. Regeneration alone can cure sin sickness; yet the ordinances of the Gospel are all essential, and best calculated to brace up and strengthen the regenerated part.

In conclusion, we view the mission of John the Baptist as a witness from heaven—as a messenger from God preparatory to the way, and to introduce the glad tidings of salvation through the medium of the Gospel and the atonement of Christ, and with all the ordinances of the Gospel, as a manifestation of their faith in, and obedience to Jesus Christ, for "they were all baptised of him in Jordan, confessing their sins." We, therefore, brethren, commit to your prayerful notice these few pages as briefly written, praying that God may sanctify them to the doing of some good.

DRURY DOBBINS, Moderator,

SPENCER MORGAN, Clerk.

Price of printing and folding these Minutes, - - - - - - $20.

STATE OF THE CHURCHES.

	Churches.	Post Offices.	By Whom Supplied.	S.M.	DELEGATES NAMES. Ordained preachers names in Small Capitals, Licensed preachers in Italic.	Bap.	Let.	Rec. by	Rest'd.	Dis.	Exc.	De'd	To-tal.	Con-tribu-tion.
1	Buffalo,	Irvinsville, N. C.	D. Dobbins,	4	S. E. Turner, W. Hicks, L. McSwain,	3	1		0	3	0	0	105	$3,00
2	Sandy Run,	Moresborough, N. C.	D. Dobbins,	3	S. D. Dobbins, J. Crowder, E. Jones, W. McKinney,	13	2		0	1	4	2	166	2,50
3	Friendship,	Smith's Store, S. C.	W. Drummond;	1	S. T. Roundtree.J. Ham, J. Guin,	1	2		0	5	2	1	83	1,25
4	Cedar Spring,	Cedar Spring, S. C.	M. C. Barnett,	4	S. M. C. Barnett, R. White, E. Barnett,	0	4		0	3	1	0	77	1,25
5	Buck Creek,	Damascus, S. C.	D. Scruggs,	3	S. J. Kirkendol, H. Hicks, J. Ezell, J. Turner,	0	1		1	14	6	0	128	2,50
6	Long Creek.	Hoylesville, N. C.	W. Hill,	3	S. J. Weathers, *H. W. Carroll,*	2	1		1	0	3	0	80	1,08
7	Providence,	Limestone spring s.c.	T. K. Pursley,	1	S. S. Morgan, J. Byers, E. Turner, J. Cooper,	22	1		0	5	1	3	115	2,00
8	Elbethel,	Gowdysville, S. C.	D. Scruggs,	1	S. Letter,	1	1		0	1	0	2	41	1,00
9	Goucher Creek,	Hurricane, S. C.	F.W. Littlejo'n	3	S. F. W. Littlejohn, W. Austell, S. Lipscomb, N. Littlejohn,	2	0		1	3	2	3	157	1,95
10	Antioch,	Harmony, S. C.	W. Hill,	1	S. W. Hill, *T. Dickson,* H. Borders,	23	3		0	5	2	2	106	2,00
11	Zion,	Bushy Creek, N. C.	D. Dobbins,	1	S. A. S. Elum, J. Anthony,	1	1		0	0	0	2	63	1.70
12	Wolf's Creek.	Earlsville, S. C.	W. Hannon,	3	S. B. G. Earle,	0	2		0	5	1	0	87	1,60
13	New Prospect,	Cannons store, S. C.	J. G. Landrum,	4	S. W. Robbs, H. Dodd, W. McDowall,	2	3		0	2	1	1	106	2,00
14	Cross Roads,	Gowensville, S. C.	W. Hannon,	2	S. Letter,	0	4		2	2	0	0	32	0,50
15	Macedonia,	Hurricane, S. C.	F.W.Littlejohn	4	S. *H. Smith, J. S. Ezell,*	6	3		0	4	0	0	73	1,50
16	Philadelphia.	Mcdanielsville, S. C.	C.S Drummond	2	S. *E. G. Underwood,* E. Smith,	1	6		0	1	3	0	66	1,25
17	Bethesda.	Bivingsville, S. C.	F.W.Littlejohn	1	S. W. T. Briant, A. T. Harmon, W. R. Pool,	0	1		1	0	3	0	98	1,37
18	Camps Creek.	Buck Shoals, N. C.	J. Wilkie,	1	S. W. B. Hames, J. Bridges,	0	2		0	0	0	1	53	1,00
19	State Line,	Buck Shoals, N. C.	D. Scruggs,	2	S. D. Scruggs, W. B. Turner, F. Ray,	6	2		0	3	1	0	59	1.50
20	Mount Ararat,	Draytonville, S. C.	R. P. Logan,	4	S. Wm. Dun,	2	0		0	3	1	0	38	0,50
21	Hebron.	Mountain Isl'd, N. C.	H. W. Carroll,	2	S. Letter,	0	0		0	0	0	2	28	0.75
22	Zoar	Shelby, N. C.	W. Hill,	2	S. J. R. Logan, B. Putman, D. Putman,	2	2		0	3	0	0	61	1,50
23	Zion Hill,	Hurricane, S. C.	W. Drummond,	3	S. E. McBee, J. Turner,	0	1		0	0	1	0	35	0,75
24	Corinth,	Limestone spring,s.c.	T. K. Pursley,	2	S. T. K. Pursley, A. McFerson, E. Blanton,	7	1		0	0	0	0	29	1,00
25	Capernaum.	Buffalo, N. C.	D. Dobbins,	2	S. L. Gardner, W. Kindrick,	3	0		0	0	0	0	36	0.75
26	Bethlehem,	Kings mountain,N. c.	R. P. Logan,	3	S. R. P. Logan, Z. Earl,	6	1		0	0	0	0	35	0,75
27	Sulphor Spring	Glens Springs, S. C.	J. Huett,	4	S. J. Huett, W. West, G. Wofford,	1	4		0	2	0	1	23	0,62
28	Unity.	Smiths Ford, S. C.	R. P. Logan,	1	S. A. G. Smith,	0	1		0	0	0	1	40	1,00
					Total,	103	51		6	65	32	21	2032	$38,62

MINUTES

OF THE

BROAD RIVER BAPTIST ASSOCIATION,

At its 44th ANNIVERSARY MEETING, Convened at Providence Church, Spartanburg District, S. C. Friday, October 18th, 1844, and days following.

According to Appointment, the Introductory Sermon was delivered by Elder W. Hill, from Mark, 16th Chap. and 15th Verse: "And he said unto them, go ye into all the world, and preach the Gospel to every creature."

The Delegates convened in the Meeting House, and solemn prayer was made by Elder D. Dobbins. Letters were then read from Churches composing the Association. The names of their delegates enrolled, and the state of the Churches minuted,

1st, Elected Elder D. Dobbins, Moderator, and S. Morgan, Clerk.

2d, Opened a door for the reception of Churches into this body, when petitions were presented for admission, from Upper Fair Forest, and Pacolet Churches, being regularly dismissed from the Bethel Association, which petitions were accompanied with letters and delegates, were received, and their delegates invited to a seat with us.

3d, Appointed a Committee to arrange the business of the Association, viz: Elders D. Dobbins, D. Scruggs, W. Hill, M. C. Barnett, with the Clerk, to whom all the papers and documents belonging to the Association is referred.

4th, Elder J. M. Webb prayed, and the Association adjourned until to-morrow morning at 10 o'clock.

5th, Saturday, met according to adjournment, prayer by Elder D. Scruggs.

6th, The Committee appointed to arrange the business of the Association, reported, which report was adopted.

7th, Read the Rules of Decorum, &c.

8th, Called for correspondence from Sister Associations, viz: Catawba River, a letter and minutes by the hands of her messenger, R. H. Carseaddon. From the Tyger River, a letter and minutes, by the hands of her messengers, J. Kimbrell, P. Hoy, W. Bomar. From the Green River, a letter and minutes, by the hands of her messengers, J. M. Webb, L. McCurry, and A. Padget.—From the Reedy River, a letter and minutes, by the hands of her messenger, L. Martin. From the Bethel, a letter and minutes, by the hands of her messenger, W. Thompson. From the Charleston, a letter and minutes, by the hands of her messengers, B. W. Whilden, and T. Mason; all of whom were received, and invited to a seat with us, and to participate in the labors of this body.

9th, Appointed brethren to write letters of correspondence to Sister Associations, viz: to the Reedy River, Elder D. Scruggs, to write; and himself, M. C. Barnett, and J. Epton, messengers. To the Tyger River, M. C. Barnett, to write, and T. K. Pursley, T. Diskson and J. Byars, messengers. To the Catawba River, W. B. Turner, to write, and W. B. Pagget, J. Crowder, and S. Morgan, messengers. To the Green River, S. Morgan, to write, and W. Hill, D. Scruggs and M. C. Barnett, messengers. To the Bethel, A. Gowdelock, to write, and J. G. Kendrick, T. K. Pursley, and B. Whitlock, messengers. To the Charleston, D. Scruggs, to write, and E. C. W. Lindsey, H. W. Carroll, and T. J. Cammel, messengers.

10th, Appointed a Committee to arrange union meetings, (viz. brethren,) J. Ezell, in the northwest Division; J. Dean, in the southwest; A. S. Gowdelock, in the southeast; and H. W. Carroll, in the northeast, was reported as follows: First, at Zion, to commence on Friday, before the first Lord's day in July next; and Elders D. Scruggs, J. Crowder, T. Dickson, R. P. Logan, and D. Dobbins, to attend it. Second, At Buck Creek, to commence on Friday, before the third Lord's day in July next; and Elders T. K. Pursley, M. C. Barnett, D. Scruggs, J. M. Webb, to attend it. Third, at Cedar Springs, to commence on Friday, before the fourth Lord's day in July next; and T. K. Pursley, D. Scruggs, W. Hill, J. M. Webb, F. W. Littlejohn, D. Dobbins, and M. C. Barnett, to attend it. Fourth, at Elbethel, to commence on Friday, before the first Lord's day in August next; and D. Dobbins, W. Hill, M. C. Barnett, D. Scruggs, S. Morgan, and J. G. Kendrick, to attend it.

11th, Appointed a Committee of Finance, viz. Brethren, J. Jefferies, W. B. Turner, and L. Gardner, who reported that the amount sent up from the Churches, with an overplus of last year, (eight dollars sixty-two and a half cents,) is forty-six dollars.

12th, Query from Providence Church: "Is it consistent with the Scriptures to ordain a man to the sacred office of a Deacon, who carries on a Distillery?" On motion, the query was laid on the table unanswered.

13th, On motion, took up the request from the Philadelphia Church, to reconsider the 25th Article of our last years minutes, and in place of that article we adopt the following:

Resolved, That each Church shall send to the Association two Delegates, and for every fifty, over fifty, one delegate more, beside their ordained preachers.

14th, *Resolved*, That the next Association be held with the Philadelphia Church, Spartanburg District, S. C., about ten miles southeast from the Court House, and three miles west from Glen Springs, to commence on Friday, before the third Lord's day in October, 1845.

15th, Elected Elder D. Dobbins, to preach the next Introductory Sermon, and M. C. Barnett, his alternate.

16th, Elected Elder M. C. Barnett to write the next Circular letter, and that the subject be—Temperance.

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17th, Elected Brethren to preach on the Lord's day, viz: Elders T. Mason, J. M. Webb, B. W. Whilden, and D. Dobbins.

18th, Prayer by T. K. Pursley, and adjourned until Monday, 9 o'clock, A. M. Sunday, preaching was attended to according to arrangement; we trust with good effect.

19th, Monday, met according to adjournment, prayer by the Moderator.

20th, On motion, called for the Circular letter, when Elder D. Dobbins, (who was appointed to write,) thought proper not to write on the subject given him, presented the Circular of 1841, found in the Catawba Minutes, which was adopted.

21st, On motion, called for and read letters to corresponding Associations, which were adopted.

22d, On motion, *Resolved*, That 1000 copies of these Minutes be printed, in connection with the Circular Letter, and the Clerk superintend the printing and distribution, and he accept five dollars for his services.

23d, On motion, *Resolved*, That the thanks of this Body be tentered to the brethren and friends of this vicinity for their great kindness towards us during our Session.

After prayer by Elder D. Dobbins, adjourned.

DRURY DOBBINS, Moderator,

Spencer Morgan, Clerk.

CIRCULAR LETTER.

The Broad River Baptist Association to the Churches in Union—Greeting:

Dear Brethren:—We invite your attention to the nature and proper observance of the Lord's Day, as the subject of the present Circular.

The term "Lord's Day" is mentioned only once in the New Testament, and never in the Old: "I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet," &c. (Rev. i. 10.) which was not the Jewish Sabbath, but the first day of the week, and is called the *Lord's day*, because he arose from the dead on that day, (Mark, xvi. 9.) the same as the ordinance of the Supper is called "the Lord's Supper," and "the Lord's table," because it was instituted by the Lord: (1st Cor. x. 21 and xi. 20.) The Jewish Sabbath seems virtually to have been abolished at the death of Christ, as we have no account of the Apostles and primitive Churches meeting together on that day for religious worship.

Although there is no express command in the New Testament to keep the Lord's day as a Sabbath, yet from the practice of the Apostles' meeting together for religious worship so frequently on the first day of the week, or Lord's day, it seems that they understood it in the light of a Sabbath, and kept it as such: it is therefore not abusive to the spirit of the scriptures to call it the Christian Sabbath; but as it is no where called *Sabbath*, the name Lord's day

is preferable. Justin Martyr (who lived within fifty years of the time of John the divine's vision in the isle of Patmos,) tells us that, "on the day called Sunday, (by the Greeks,) the Christians met together in one place, and read the scriptures and prayed together, and administered the ordinance of the Supper; and this, he adds, was the first day in which God created the world, and our Savior, Jesus Christ rose from the dead." And Barnabas, the companion of the Apostle Paul, calls this day "the eighth day," in distinction from the seventh day Sabbath of the Jews, and which he says "is the beginning of another world; and therefore we keep the eighth day," adds he joyfully, "in which Jesus rose from the dead, and being manifested, ascended unto heaven;" and this day was known by the ancients by the name of the *Lord's day*,—as by Ignatius, Irenaus, Turtullian, Origin, and others, for it must be some day that was known by this name, otherwise it is mentioned to no purpose, because it would not be distinctive from others.*

We are told (Math. xii. 8.) that "the Son of man is Lord even of the Sabbath day;" from which we infer, that as being Lord of the Sabbath, he had power to abolish the Jewish Sabbath, and institute the Lord's day, or Christian Sabbath in its stead, and if Christ be the Lord of the Sabbath, it is fit the day and all the work of it, should be dedicated to him. The Jewish Sabbath was kept in commemoration of God's resting on the seventh day; likewise in memory of the redemption of the Israelites from Egyptian bondage: the Lord's day should be kept in commemoration of the resurrection of Christ, and the blessed consequences that shall accrue to all his true followers; for he hath brought life and immortality to light by the Gospel, that his people may have grace here and glory hereafter,—Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you; who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

On this day many of the saints that slept, arose and began their eternal Sabbath. Thus we see how the Lord Jesus has glorified THIS day. Never was such a stamp of divine honor put upon any other day—no not since the world began.

We come now more particularly to speak of the Lord's day—being the day on which he showed himself to his people after he rose from the dead. On the day on which he rose, he visited his people both when together and apart, over and over, as both Luke and John testify, and preached such sermons of his resurrection unto them, and gave them such demonstration of the truth of all, as was never given before: (John xx. 19, 26.) His appearance, mentioned in the 19th verse, was the same day that he arose: in the 26th verse we are told that "after eight days, again his deciples were within, and Jesus appeared, and said, "peace be unto you;" which was the next first day, (or Lord's day) after Jesus rose from the dead, in which the deciples had again met together for wor-

* See Dr. Gill on Revlation, i. 10.

ship; and John so relates the matter as to give us to understand that they were not so assembled together from the last Lord's day until then; "after eight days," clearly concluding that they were not so on the days between—no, not on the old seventh day, Sabbath.

Now, why should the Holy Ghost thus precisely speak of their assembling together upon the first day, if not to confirm us in this, that the Lord hath chosen that day for the new Sabbath of his church? True it is, he met with his people on other days, but they are not named; while their meetings on the first day is mentioned again and again; from which we conclude, that it was the custom of the church, on the first day of the week to meet together and wait upon the Lord in his ordinances. Again, on the day of Pentecost, which was the first day of the week, mention is made of their being together again: the Holy Ghost saith, "They were all with one accord in one place." (Act ii. 1.) Behold! what glory attended them by the presence of the Holy Ghost among them.—Never was such a thing done as was done on that first day, till then. "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues as of fire, and it set upon each of them, and they were all filled with the Holy Ghost." Here is a first day glorified! Here is a countenance given to the day of their christian assembling. This gift was deferred to the Lord's day, the first day of the week, to sanctify yet further this day unto all New Testament churches of the saints.

It was also the custom of the churches of the Gentiles on the first day of the week, but upon no other that we read of, to come together to perform divine worship to their Lord: hence, it is said, "and upon the first day of the week, when the disciples were come together to break bread," &c. (Acts xx. 7.) This is a text, that as to matter of fact, cannot be contradicted by any; for the text saith plainly, the disciples then came together to break bread—the disciples among the Gentiles did so.

Thus we see that the solemnizing of a first day to holy uses was not limited to, though first preached by the church, that was at Jerusalem. "They came together to break bread"—to partake of the supper of the Lord,—and what day so fit as the Lord's day for this?

Above, when it is said, "upon the first day of the week, when the disciples were come together," shows that it was a custom with them to come together to perform such service among themselves to God on this day: "Then, Paul preached to them," &c.

We have shown, that from the day our Lord rose from the dead, the church at Jeruselem, in which were the twelve Apostles, did meet together on that day, and had the Lord himself for their preacher. We have shown that the Holy Ghost came down from heaven on that day, to manage the Apostles in preaching, and on that very day, three thousand souls were converted to God; we have also shown, that after this, that the Gentile church did solemnize this day for worship, which seems to be proof sufficient in favor of our christian Sabbath, or Lord's day.

It is, however, not so much the precise time that is universally binding, as that one day out of seven be regarded. In consequence of the spherical form of the earth, and the absurdity of the scheme, which supposes it one great plain, the change of place will necessarily occasion some alteration in the time of the beginning and ending of any day in question, it being always at the same time, somewhere or other, sun rising and sun setting, noon and midnight. It seems unreasonable to lay such a stress upon the particular day as some do. It is sufficient that there be six days' labor, and one of religious rest; which there will be upon the christian plan.

This institution is wise as to its ends: that God may be worshipped, mankind instructed, nations benefitted, and families devoted to the service of God. The abolition of this day would be unreasonable and unscriptural, and every way disadvantageous to the body—to the soul—to society, and even to the brute creation. It is, however, awfully violated by visiting, feasting, indolence, buying and selling, laboring, worldly amusements, travelling &c. &c.

There was a day in the time of John, the Apostle, which the Lord called his own; which was evidently the first day of the week. The first day ought, therefore to be kept as the Lord's own day, and we ought not to think our own thoughts, converse on our own affairs, nor follow our own business, nor our unnecessary concerns, while that day continues, but devote it wholly to the Lord.

When we consider the great blessings which are vouchsafed to us by the resurrection of Christ, we ought to feel gratified, and rejoice before God our Maker, and to deny ourselves, and to pass the day in prayer and meditation, as heads of families, in going with our families, if we have an opportunity, to the public worship of God: if this is not in our power, let us read the scriptures, and instruct our families, and keep our children in subjection and order, as much as in us lies; and as young brethren and sisters, let us try to devote ourselves to the service of God on the Lord's day.

We generally see those christians who are careless of the proper observance of the Lord's day, careless through the week, and barren and unfruitful in the cause of religion; and it is commonly the case, that they disgrace themselves and the church to which they belong, by some disorderly conduct, while those who are humble, careful, watchful, self-denying and particular in keeping the Lord's day, are orderly through the week, fruitful in the cause of Christ, and an ornament to the church to which they belong. And, in fact, the manner in which the christian observes the Lord's day, forms a sort of channel, in which the general course of his christian life is apt to run. Then, O, brethren "remember the Lord's day to keep it holy;" not that we are to expect to live entirely free from sin on that day; for we find there is not a just man upon earth, but that sinneth. (Ec. vii. 20, 2d Chron. vi. 36, 1st John, i. 8.) But let us lay aside the cares and business of the world. (except works of necessity,) and pray to God for his spirit to enable us to spend the day in attending to the duties of our holy religion: let us say with the Poet,

"This is the day when Christ arose
So early from the dead;
Why should I keep my eyelids closed,
And waste my hours in bed?
I'll quit the world to read and pray,
And so prepare for heaven:
O! may I love this blessed day,
The best of all the seven.
To-day with pleasure christians meet,
To pray and read thy word;
And I would go with cheerful feet,
To learn thy will, O Lord."

And again,

"In holy duties let the day,
In holy pleasures pass away;
How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end."

Yes, brethren, the time draws nigh, when we shall bid farewell to these earthly Sabbaths, and soar aloft on Angels' wings to that Sabbath or eternity of rest where the Lord of the Sabbath is, "Who shall change our vile body, that it may be fashioned like unto his glorious body. (Phi. iii. 21.) "For it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." (1st John, iii. 2.) "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him;" whose bodies shall be raised at the sound of the trumpet, and their souls and bodies re-united; then, together with the living saints that shall then be changed, shall be caught up in the clouds to meet the Lord in the air, and shall we ever be with the Lord. Wherefore, comfort one another with these words. (1st Th. iv. 14, 18.)

Then, dear brethren, let us rejoice and be glad on the Lord's day, and let us remember that Jesus gained the victory over death on that day, and through him we shall also gain the victory, "for this corruptible must put on incorruption, and this mortal must put on immortality; so when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory;" Wherefore let us remember, that the time draws nigh when we shall see Jesus, and all our friends that sleep in Jesus, and live forever with him, and them, in that Sabbath that shall never end.

"Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory, forever and ever, AMEN."

DRURY DOBBINS, Moderator,
SPENCER MORGAN, Clerk.

Price of printing and folding these Minutes, . . $20 00

STATE OF THE CHURCHES.

Churches.	Post Offices.	By whom Supplied.	Lord's day.	Delegates Names. Ministers names in small Capitals. Licensed Preachers in Italic. Those marked thus * were absent.	Bapt'd.	Rec'd by Let.	Rec'd	Rest'd.	Dism'd.	Excl'd.	Dead.	Total.	Contributions
Buffalo,	Irvinsville, N. C.,	D. Dobbins,	4	S. McBrayer,	1	1	2	1	1	3	104		$3 00
Sandy Run,	Moresborough, N. C.,	D. Dobbins,	3	" D. Dobbins, J. Crowder, E. Jones, M. Gold,	34	2	2	3	0	2	204		2 50
Friendship,	Smiths' Store, S. C.,	W. Drummond,	1	" T. Roundtree, J. Ham,	4	3	2	1	2	0	91		1 50
Cedar Springs,	Cedar Springs, S. C.,	M. C. Barnett,	4	" M. C. Barnett, E. Barnett, J. Wells,	3	1	1	7	2	1	72		1 25
Buck Creek,	Damascus, S. C.,	J. Kirkendol,	3	" J. Kirkendol,* J. Ezell, J. Kimmings,	0	0	1	12	5	2	110		2 43½
Long Creek,	Hoylesville, N. C.,	W. Hill,	3	" *H. W. Carroll,*	6	1	2	1	3	0	86		1 00
Providence,	Limestone Springs,S.C	T. K. Pursley,	1	" S. Morgan, P. H. Byars, J. Byars,	9	6	0	2	1	4	117		2 00
Elbethel,	Gowdysville, S. C.,	D. Scruggs,	1	" J. Jeffries, A. Gowdelock,	14	0	0	2	0	4	49		1 35
Goucher Creek,	Hurricane, S. C.,	F. W. Littlejohn,	3	" T. W. Littlejohn,* W. Austell, R. Wilkins,	1	0	0	3	0	4	151		1 15
Antioch,	Harmony, S. C.,	W. Hill,	1	" W. Hill, J. Whitsenant, H. Borders,	40	2	1	5	5	0	142		2 50
Zion.	Bushy Creek, N. C.,	D. Dobbins,	1	" A. Elum, J. Anthony,	2	3	1	0	1	2	69		1 50
Wolf's Creek,	Earlsville, S. C.,	W. Hannon,	3	" J. Davis, H. Henderson,	0	1	0	2	1	1	88		1 37½
Macedonia,	Hurricane, S. C.,	D. Scruggs,	4	" C. E. W. Lindrey, W. Williams, J. Thomas,	3	3	1	9	0	0	77		1 50
Philadelphia,	Glen Springs S. C.,	C. S. Drummond,	2	" J. Dean, J. C. White,	2	2	0	4	0	0	66		1 25
Bethesda,	Bivingsville, S. C.,	C. S. Drummond,	1	" E. P. Brown, W. T. Bryant,	4	1	0	4	1	0	93		94½
Camp's Creek,	Buck Shoals, N. C.,	D. Scruggs,	1	" A. Bonner, W. B. Hames,	3	4	0	1	0	0	59		1 00
State Line,	Buck Shoals, N. C ,	D. Scruggs,	2	" D. Scruggs, W. B. Turner, F. Ray,	2	1	1	7	0	2	54		1 50
Mount Ararat,	Draytonville, S. C.,	S. Morgan,	4	" W. M. Dunn, T. Service,	0	0	0	1	1	0	35		50
Hebron,	Mountain Island, N.C.,	T. Dickson,	2	" Letter,	0	3	0	2	0	0	25		50
Zoar,	Shelby, N. C.,	W. Hill,	2	" J. Love, G. Putnam,	0	1	0	3	6	0	53		1 05
Zion Hill,	Hurricane, S. C.,	T. K. Pursley,	3	" J. Epton, J. Turner,	0	5	0	0	0	1	35		1 00
Corinth,	Limestone Springs,S.C	T. K. Pursley,	2	" T. K. Pursley, E. Blanton, L. Philips,	1	4	0	0	2	0	32		1 00
Capernaum,	Buffalo, N. C.,	D. Dobbins,	2	" W. Kendrick, L. Gardner,	1	1	0	0	1	0	39		1 80
Bethlehem,	White Plains, N. C.,	R. P. Logan,	3	" R. P. Logan; Z. Earl, N. Earl,	0	1	0	0	0	1	37		75
Sulphur Spring,	Glen Springs, S. C.,	J. Huett,	4	" J. Huett, W. West, W. Hazelwood,	0	1	0	1	0	0	88		50
Unity,	Smith's Ford, S. C.,	R. P. Logan,	1	" S. E. Guyton,	1	2	0	0	0	0	43		50
Up'r Fair forest,	Unionville, S. C.,	J. G. Kendrick,	1	" B. Whitlock, W. T. Crenshaw,	0	3	0	1	2	0	60		1 00
Pacolet,	Pinckneyville, S. C.,	J. G. Kendrick,	3	" J. G. Kendrick, L. B. Murry,	0	0	0	0	0	0	107		1 00
													*8 92½
				Total,	133	52	14	64	32	29	2129		$46 00

* Received from former Clerk.